

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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With the Evangelists

Reports From America's Outstanding Soul Winners

By THE EDITOR

Evangelist Eddie Wagner Reports 3 Revival Campaigns

Brother Eddie Wagner of 3215 West 12th Street, Little Rock, Arkansas, regularly has good meetings and we hear only favorable reports of his good campaigns. We had a letter from Brother Wagner November 9 in which he says:

"Dear Dr. Rice:

"I know that you will want to rejoice with me in the souls that have come to the Lord in the three meetings that I have just finished. The first one was in the West Tenth Street Brethren Church of Ashland, Ohio, where Rev. James Dixon is the pastor. Another meeting was in the West Homer-ville Brethren Church of Homer-ville, Ohio. Rev. Nelson Hall, pastor. Then the last one in the First Brethren Church of Clayton, Ohio, where Rev. Vernon J. Harris is doing such a fine job as pastor. Each of these pastors is really doing great things for the Lord. They love souls, and love to win them to Christ. During these meetings we had only 48 souls saved. This seems small, but when you consider that the majority of them were adults, the results are even greater.

"One man in Clayton, Ohio, who is 80 years old, was saved, and he really made an impression on the community when he turned to the Lord. There were numbers of rededications, and many started family altars.

"In the last two, the largest crowds that had been in the churches in many a year were present for the services. The Holy Spirit worked wonders in the hearts of the people, and it was wonderful to see men and women turn to the Lord.

"During the meeting in Clayton,

Ohio, I had the privilege of speaking in the high school. Brother and Mrs. Harris assisted in the music. The Lord gave us perfect freedom, as the superintendent of the school was the teacher of the men's class in the church. The Holy Spirit worked mightily. When the invitation was given, there were 47 high school boys and girls who came to the front of the auditorium and took a public stand for Christ. We did not have much of a chance to follow up on these, but we had prayer with them and instructed them how to live the Christian life. Even the teachers were greatly impressed to see the fellows and girls step out for Christ.

"I am now in a meeting in the Baptist Church in Carpenter, Ohio, where you have many friends, and then I am to be in a city-wide campaign in Bourbon, Indiana. This will come right during your conference, or I would be with you, but I covet your prayers."

We have a fine letter from Pastor Vernon J. Harris commending Brother Wagner and rejoicing over a blessed revival in the First Brethren Church of Clayton, Ohio. Thank you, Brother Wagner, for reporting and, Brother Harris.

Evangelist C. E. Sharer in Revival at Former Pastorate, in Racine

Evangelist Clarence E. Sharer, after campaigns in North Dakota, Minnesota and Ottumwa, Iowa, is at this writing in the Grove Avenue Baptist Church, Racine, Wisconsin, where Brother Sharer was once pastor when the editor had an opportunity to preach there. Evangelist and Mrs. Sharer live at 320 Harrison Street, Anoka, Minnesota, and are thanking God

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for precious souls saved and God's people revived.

Evangelist Douglas Winn Reports 77 Precious Souls Saved in Hobart, Oklahoma

How God is blessing Evangelist Douglas Winn! We are grateful to God for his unusual ministry. Brother Winn lives at 911 Myrtle Road, Martinsville, Virginia.

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Hear Dr. John R. Rice

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Can We Still Believe In Hell?

By OSWALD J. SMITH, Litt.D.
Pastor, People's Church, Toronto

The Bible doctrine concerning Hell is not popular today. Truth never is. Yet what a description of man's future without God the Scriptures give! How terrible must be his guilt to merit such judgment! It is because men do not know the heinousness of sin nor the holiness and righteousness of God that they find it difficult to believe in Hell. Love and punishment are hard to reconcile.

But there can be no doubt as to the certainty of Hell. Again and again it is definitely stated in the Bible. The word used by Jesus for Hell was usually "Gehenna" and He used it eleven times; namely, Matthew 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5. James used it once, James 3:6. It was a place in the valley of Hinnom where in ancient times human sacrifices were offered. That place came to be a type of Hell. The Hebrew word for Hell in the Old Testament was "Tophet." John called it "The second death," "The lake of fire," "The lake which burneth with fire and brimstone," "The lake of fire and brimstone," "A lake of fire burning with brimstone."

Justice Must Be Done

There must be a Hell in order to balance up the inequalities of this life. If there is a Heaven there is also a Hell. If the good are rewarded, the bad are punished. Neither receive their just deserts here.

Alexander VI, one of the worst of popes, was apparently prosperous and happy, while the martyrs, the good and virtuous, seemed to lose all. Hence, since justice is not administered in this life, it

must be in another. "Be sure your sin will find you out" — if not here, then hereafter. No man can wrong another and not suffer for it. Double standards are unknown in the future life. The broken-hearted girl-mother may have to bear her burden of shame and suffering here, while the brute who ruined her moves in his circle of friends as before, but there is a day coming, as sure as there is a God in Heaven,

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Dr. Oswald J. Smith

WHAT THEN?

When the great, busy plants of our cities
Shall have turned out their last finished work;
When our merchants have sold their last order,
And dismissed every last tired clerk;
When our banks have raked in their last dollar,
And have paid out their last dividend;
When the Judge of the earth wants a hearing,
And asks for a balance—WHAT THEN?

When the choir has sung its last anthem,
And the preacher has voiced his last prayer;
When the people have heard their last sermon,
And the sound has died out on the air;
When the Bible lies closed on the altar,
And the pews are all empty of men;
When each one stands facing his record—
And the great book is opened—WHAT THEN?

When the actors have played their last drama,
And the mimic has made his last fun,
When the movie has flashed its last picture,
And the billboard displayed its last run;
When the crowds seeking pleasure have vanished,
And gone out in the darkness again—
When the trumpet of ages has sounded—
And we stand up before HIM—WHAT THEN?

When the bugle's call sinks into silence,
And the long marching columns stand still;
When the captain repeats his last orders,
And they've captured the last fort and hill;
When the flag has been hauled from the masthead,
And the wounded afield have checked in;
And a world that rejected its Saviour
Is asked for a reason—WHAT THEN?

—Author Unknown.

Reasons Why We Can Always Have Revivals

By EVANGELIST JOHN R. RICE

(Sermon preached at Evangelistic Conference, Bob Jones University, Greenville, South Carolina, June 18, 1948. Mechanically recorded for THE SWORD OF THE LORD.)

"Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

This is a recurring theme in the Bible. Jesus said almost identically the same thing in Matthew, chapter 9. Instead of saying, "The harvest truly is great," there He said, "The harvest truly is plenteous." He said nearly the same thing in John, chapter 4, verse 35:

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Do not listen to anybody who says that one time you can have a revival and another time you cannot. You can have revival now!

There are a good many people who say, "Well, these are the last days. Let us eat, drink and be merry, for tomorrow we will be raptured. We are in the last

days. You can't have revival now. God is old; the gospel is worn out. It was very nice in its day. It will even do fine now in heathen mission countries, but it won't do now in America. God did all right until they started the picture shows, and God did all right until they had modern means of transportation. God did all right until a few of the preachers turned modernist. Now God is licked in this country; so let us just be faithful, that's all. You are not required to be fruitful, just faithful." Now that is a lie of the Devil and I want to brand it tonight.

You hear me! There is one thing I say to the glory of God that I have never been guilty of. People say to me, "How do you find it on the fields? Do you find it any different?" People say,

"Don't you think it's getting harder?"

It is not getting hard. It has always been hard. In fact, it has been impossible but for the grace of God—but for the miracle of the Holy Spirit of God. No, it has not changed. Men are not different; men are the same. Sin is not different; sin is the same. You say, "But the Devil works so hard these days." He never was lazy. It is not any different, really.

"Oh," but you say, "there are so many counterattractions." The Olympic games in the days of the Greeks were counterattractions. The Colosseum at Rome was a counterattraction. The Sanhedrin and the synagogues and the sacrifices and offerings and the teachings of the Sadducees and the Pharisees were counterattractions in the days of Christ. Do not believe anybody when they come along and say, "The situation has changed," and,

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Can We Still Believe in Hell?

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when justice will be done.

Three men went out one summer night,
No care had they, or aim,
And dined and drank. 'Ere we go home,
We'll have,' they said, 'a game.'

Three girls began that summer night
A life of endless shame,
And went through drink, disease, and death
As swift as racing flame.

Lawless and homeless, foul, they died;
Rich, loved, and praised, the men:
But when they all shall meet with God—
And justice speaks—what then?

Friend of mine, hear me! Harken to God's message. Your eternal destiny hangs in the balance. Therefore, trifle not, for you are an immortal soul, and you will never go out of existence.

Eternity!

Millennium upon millennium will pass, age upon age go by, and still you will be alive. Millions upon millions of years will fade away; centuries will come and centuries go, but you will never cease to exist. The sun in yonder Heaven will run its course, the moon will fade, and the stars cease to shine, but for you there will be no end, no cessation of being. A thousand decades will only be the beginning; a million but little more; for time, endless time, eternity, vast, unfathomable eternity, will still stretch before you. Oh, my brother! my sister! tell me, where will you spend it? Where will you be one thousand years from now? Somewhere! Ah, yes! somewhere! But where? Can you tell? Do you know?

"Eternity! — where?" it floats in the air:
Amid clamor, or silence, it ever is there,
The question so solemn:
"Eternity! — where?"

"Eternity! — where?" oh, "Eternity! — where?"
With redeemed ones in glory, or fiends in despair?
With one or the other,
"Eternity! — where?"

"Eternity! — where?" is well worth a care;
Oh, shall we, oh, can we, e'en venture to dare,
Do aught till we settle:
"Eternity! — where?"



DON'T GET STUCK

Without
The Sword of the Lord
Renew NOW and
Get FREE Gifts
See Pages 3 and 7

THE SWORD OF THE LORD

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EVANGELIST JOHN R. RICE
D.D., LIT.D.
EDITOR AND PUBLISHER

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"Eternity! — where?" oh, "Eternity! — where?"
Friend, sleep not, nor take in this world any share
Till you answer the question:
"Eternity! — where?"

Oh, my friend, to whom do you belong? Is your name enrolled in the Lamb's Book of Life, or in the Devil's Book of Death? Remember that "whosoever was not found written in the Book of Life was cast into the Lake of Fire" (Rev. 20:15).

What kind of a place is Hell? Have we any revelation as to its character? The Word of God is our only source of light and knowledge; it alone can lift the veil and give us a glimpse of what lies beyond.

Conscious Suffering in Hell

One dreadful fact is certain: the Hell of the Bible is a place of conscious suffering; that is plain. In the words of Scripture it is described as "a furnace of fire, flame, place of torment, the lake of fire, everlasting fire, weeping, wailing, and gnashing of teeth." And if words mean anything they mean what they say. "Fire" causes pain; and people do not "weep" and "wail" and gnash their teeth when they are unconscious; nor is it possible to "torment" one who is dead; and Hell is a "place of torment."

God says that "it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). Then death, physical death, does not mean annihilation, for the wicked are judged after death. Hence, they are still alive. This is clearly stated in Revelation 20:12 where John says: "And I saw the dead, small and great, stand before God, and the dead were judged out of these things which were written in the books." Though dead, yet they appeared before God.

Men may talk as they will and argue the point as they please, but that will not change what God has said; and I prefer to take God's Word to theirs. God calls it "the lake which burneth with fire and brimstone; which is the second death" (Rev. 21:8). I have no fear of Hell, because I am not going there, but I know it exists, and that it is inconceivably dreadful. And so I want to warn and entreat men everywhere to "escape from the wrath to come."

I find in the Bible that Jesus considered the loss of the bodily members a mere nothing as compared with the loss of the soul. In fact, so terrible is Hell fire that there is no comparison possible. Oh, how awful are some of the glimpses He gives!

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched" (Mark 9:43-48).

One day He drew back the curtain, and, behold, a scene of torment and misery the like of which the eye of man never saw before. A place called Hades, the prison house for Hell-bound souls. Flames of fire ascend; they are the flames of Hell. And in the midst, a man, alive, awake and conscious of all that is going on: a man who once lived and walked this earth as we do now. Oh, the horror of it all! Who can paint such a scene, who can describe such misery? The look of anguish on his face, the fear and hopelessness in his eyes! Let the words of Jesus, the Son of God, tell the story:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus,

which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table, moreover the dogs came and licked his sores.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried: And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

"And Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:19-26).

Did you note especially his own testimony, the testimony of the chief actor in the scene? What has he to say about the place he is in and the pain he endures?

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

Does that sound like annihilation, unconsciousness? He calls it a "place of torment." And were it but a parable, which it is not, it would not alter the case in the least, for remember, the symbols and parables of the Word always teach truth, and never falsehood.

When Jesus uttered those significant words, "It had been good for that man if he had not been born" (Matt. 26:24), He surely had in mind the awful future that awaited the one of whom they were spoken. Such language could only refer to what came after death. For if death ended all, then a life of sin and pleasure in this world could not possibly justify such a statement. Ah, no! it was what came after death. And at this moment Judas is as much alive as he was when the words were spoken. For nineteen hundred years he has been bearing the punishment of his betrayal of the Son of God. Oh, awful thought! For hundreds of years to come he will hear the jingle of money, and will sigh for death. Oh, Judas! how true are the words of the Master: "It had been good for that man if he had never been born!"

Hell Is Eternal!

Hell is eternal. The same words used to express the eternity of Heaven are used in reference to the duration of time in Hell. If the joys of the saved last forever, then the sorrows of the lost must also be eternal. If Heaven is eternal, so also is Hell. Here is an example: "And these shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25:46). In the original both words are the same, as shown by the Revised Version.

The eternity of Hell is plainly and emphatically stated over and over again in the Scriptures. Take, for instance, the following: "Where their worm dieth not, and the fire is not quenched" (Mark 9:48). "Then shall He say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). "And the smoke of their torment ascendeth up for ever and ever: and they shall have no rest day or night" (Rev. 14:11).

I know there are those who object to the eternity of Hell and they base their objections on the following arguments: First of all, they state that Hell is designated the second death, and that death means cessation of being, or, so far as consciousness is concerned, annihilation. May I point out that it is called the second death because preceded by physical death which comes first. But death of itself does not mean annihilation

or cessation of being. There are many examples in the Word of God of those who will have died and have been pronounced dead but will be still alive. Take for instance the Antichrist and the False Prophet. For one thousand years at least they will have been both alive and conscious after death. Compare, if you will, Revelation 19:20 with Revelation 20:10.

Moreover, the following individuals did not cease to exist and yet God's Word speaks of them as dead. "She that liveth in pleasure is dead while she liveth" (1 Tim. 5:6). If she were dead while she lived, then certainly she had not ceased to exist, nor was she unconscious. "Let the dead bury their dead" (Matt. 8:22). Apparently those pronounced dead were alive enough to bury others. "You hath he quickened, who were dead in trespasses and sins: Wherein in time past ye walked . . ." (Eph. 2:1, 2). Think of dead people walking. "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living" (Matt. 22:32). Here again death does not mean annihilation.

Then, too, there are many instances of the dead spoken of as alive. Take for instance the rich man, Lazarus and Abraham in Luke 16:19-31. They had all died and yet they were alive and conscious. They were even able to speak to each other. Then think of Moses and Elijah (Luke 9:30, 31). Moses certainly died and Elijah was translated, yet both were alive and the resurrection was still future. Then there is Samuel who was not only alive after his death but was able to talk to Saul and tell him what would happen on the morrow, thereby intimating that he himself would know of his arrival in Sheol after death. Then there are the martyrs of Revelation, men and women who were killed for their faith in Christ, but who immediately after were seen alive, conscious and happy (Rev. 6:9-11). Nor must we fail to recognize the fact that the martyred Stephen saw Jesus Christ standing on the right hand of God.

In the second place there are those who tell us that the words "perish" and "destruction" mean annihilation. I want to say most emphatically that these words do not imply non-existence or ceasing to be, but rather "ruin," namely, uselessness for the purpose for which designated. Here for instance is a wrecked automobile. Anyone looking at it would say at once, that it had been destroyed, meaning only that it had been rendered useless. It had not ceased to exist. We speak of fruit and vegetables as perishable, and we know at once what we mean. They have gone bad and are unfit for use, but they have not ceased to exist, and that is the full meaning of the word "perish" in the Bible.

Oh, the awfulness of Hell! Who can fathom it? Who can describe its anguish—that place of suffering, pain and sorrow? None but those who go there will ever know, and they will never return to tell the story. My friend, let me warn you; there is danger ahead. Sin must be punished and Hell is an awful reality. God is a God of mercy and love, but He is also a God of justice and righteousness.

Sin Must Be Punished!

Have you not read that "the fearful, and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death"? (Rev. 21:8). "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, not thieves, nor covetous, nor drunkards, shall inherit the kingdom of God" (1 Cor. 6:9, 10).

Ye who have scoffed at religion and ridiculed the followers of Christ; ye who have blasphemed the God who made you, and taken His name in vain; ye who

have wronged womanhood and broken your marriage vows; ye whose hands are red with blood, the blood of your unborn children whom you murdered before they saw the light of day; ye who loved the world, and have lived for self and self alone: "how can ye escape the damnation of hell?" "For this ye know, that no whoremongers, nor unclean person, nor

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Can We Still Believe in Hell?

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covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God" (Eph. 5:5).

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Ye thieves, ye generation of robbers, "how can ye escape the damnation of hell?" Ye adulterers, ye generation of whoremongers, "how can ye escape the damnation of hell?" Liars and faith-breakers, drunkards and profligates, hypocrites and false professors, "how can ye escape the damnation of hell?"

"How can ye escape the damnation of hell?" No need to answer such a question any more than an answer is required to that other solemn enquiry, "How shall we escape, if we neglect so great salvation?" In fact, it is not a question at all; it is an exclamation. The very fact that anyone should think for a moment of a possibility of escape causes wonder and amazement.

Sin must be punished, and he who lives and dies in sin must bear the penalty and take the consequences of his sin. There can be no escape. "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). And yet men talk as though they could sow one thing and reap another, sow sin and reap holiness, sow Hell and reap Heaven. What an absurdity!

God Does Not Want You to Go to Hell

Now let me point out in closing that God in His love and mercy never provided a place of punishment for man. We are distinctly told that Hell was "prepared for the devil and his angels" (Matt. 25:41). It was not God's plan, nor is it His will "that any should perish" (II Pet. 3:9). Man voluntarily places himself under the leadership of God or Satan, and belongs to one of the other, but not to both, for "no man can serve two masters" (Matt. 6:24). If he belongs to God he will follow Him to Heaven; but if he belongs to the Devil, he must follow him to Hell. He goes to his own place. I read in Matthew 25:46, that "these shall go away into everlasting punishment;" it does not say they are sent. Judas, though a professed follower of Jesus Christ, belonged to Satan. Hence it is said of him that "he went to his own place" (Acts 1:25). God willingly did not send him there.

Nor will He willingly send you there. If you go to Hell it will be because you go and not because you are sent. If you persist in serving Satan here, you will serve him hereafter as well. So, then, you will naturally go where Satan goes, and endure the punishment that he endures. That means that wherever you read in the Bible of the place to which the Devil is destined, you are reading of the Hell to which you, too, will eventually go if you do not repent and place yourself in the army of King Jesus.

Hence, it is not God's will that you should perish. Over and over again you have words as definite as the statement, "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). First Timothy 2:4 speaks of "God our Saviour; who will have all men to be saved." For "as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezek. 33:11).

More than that, He has provided salvation for you. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

And then He urges you to be saved. "Look unto me," He cries, "and be ye saved, all the ends of the earth" (Isa. 45:22). "Ho, every one that thirsteth, come ye to the

waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1). "Turn ye, turn ye from your evil ways; for why will ye die?" (Ezek. 33:11).

Hence, it is your own fault if you are lost. "How often would I," exclaimed Jesus, "and ye would not!" (Matt. 23:37). And again, "Ye will not come to me, that ye might have life" (John 5:40). "I have called and ye refused; I have stretched out my hand and no man regarded" (Prov. 1:24). Like those who were bidden to the wedding supper and would not come, but rather made light of it, (Matt. 22:1-7). And "how shall we escape if we neglect so great salvation?" (Heb. 2:3). What escape can there be? How shall we es-

cape starvation if we neglect food? All that a merciful God can do He has done. You and you alone are to blame if you neglect His bountiful provision for you. God is not willing that you should perish. "Believe," then, "on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

Someone once asked the question, "Where is Hell?" Quick as a flash came the answer! "Hell is at the end of a Christless life." True, only too true! Let this, then, be your one thought day and night, for nothing else matters. It is the most important question for your poor, anxious heart to settle. Are you not asking it? Do you not even now exclaim from a heart wrung with anguish,

Who can resolve the doubt,
That tears my anxious breast?
Shall I be with the damn'd

cast out,
Or numbered with the blest?
I must from God be driven,
Or with my Saviour dwell;
Must come at His command to Heaven,
Or else—depart to Hell.

Oh, my friend, how shall I plead with you? What can I say? Would to God I could persuade you! Had I the power I would drag you even now from the awful brink of Hell and carry you to Jesus. But I haven't. You will have to come yourself.

God loves you. Do you hear me? God loves you! He gave His Son for you. Jesus died in your stead on the cross. He bore the rod; it was on Him that the wrath fell. Then come to Him, surrender to Him, believe on Him! And rest not, until you are safe. How dare you trifle? Come to Him now, and you will never

know the awfulness of Hell.

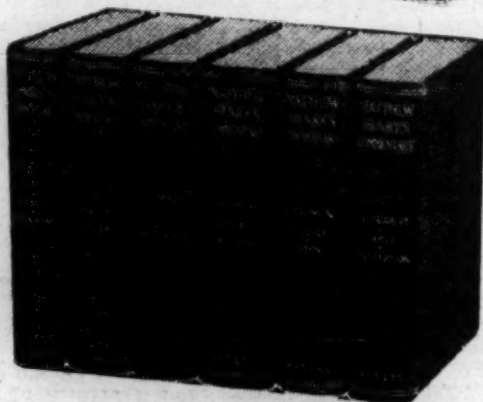
Why should you perish? This moment you may decide. The day of grace has not yet passed away. Jesus Christ, the Son of God, came and gave Himself to save you from Hell. He went to Heaven to prepare a place for you there. Will you have it? Will you forsake the sin that is damning your life and sending you to a Christless grave and an eternal Hell? Will you flee now from "the wrath to come," now, before it is forever too late? Come, my friend, come to Jesus, and you will never know the awfulness of Hell.

Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies!
How make mine own election sure,
And when I fail on earth,
(Continued on Page 4)

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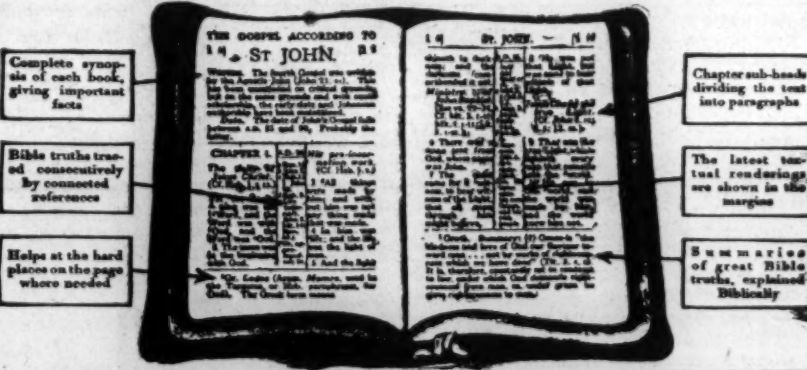
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Reasons Why We Can Always Have Revivals

(Continued from Page 1)

"The trouble is with the world," and "The gospel won't fit the needs today," and, "You can't reach sinners," and, "God is defeated and we have to take a back seat—we can't have revivals now." That is not so! That is a defeated attitude of a bunch of sissies and quitters who do not have the grace to die for Jesus Christ, who do not have the power of the Holy Ghost, who are afraid to make somebody mad and so say we cannot have revivals. It is not so! We can have revivals now!

Notice this Scripture which I read to you. There are only two factors to be considered. There are only two principal factors of any importance in this matter. The two factors are the field and the laborers.

The trouble is not with the field; it is white. The trouble is not with the world! I know the world is "dead in trespasses and sins." I know people are lost in sin, but they were that way when Jesus died for them. There has been no change. The trouble is not with the sinners; it is with the saints. It is not with the world; it is with the church. The fields are white, but the laborers, but the laborers! God's trouble is not with the world. The gospel is adequate for the worst sinner that ever was born, that ever lived in defiance against God, that ever heard the gospel. The trouble is not with the sinner. The trouble is with the church and with Christian people!

You remember that in II Chronicles 7:14 the Lord said:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

He did not say, "If the ungodly will humble themselves..." He did not say, "If it comes easy. If there is no competition on Sunday." He did not say, "If you don't have theaters, if you do not have baseball games, if you don't have radios—well, then you can have revivals." That is not what we read in the Bible.

Let me say this. If I had a God who could not compete with picture shows and radios and modern attractions, I would quit Him. I would not preach the gospel for a sissy God who was worn out and could not face the world. If I did not have in the gospel of Jesus Christ an adequate remedy for every kind of man in any kind of situation in the world and in any circumstances, I would not

be preaching. I would do something easier!

The trouble is not with the world, but with the church. The trouble is not with the sinner; it is with the saint. The trouble is not with the field, the harvest, but with the laborers.

Now have you enough of the grace of God to admit that what is wrong is not the circumstances—it is you?

Years ago a man came to me and said, "Brother Rice, I am in trouble; I'm about out of the ministry."

"What's the matter?"

"I've only been through the ninth grade, and these days they want an educated preacher. These days they want a man with a college degree. All the good churches that pay the most want an educated preacher," he said.

"Well," I said, "you sure are in a bad fix, aren't you? That was the way it was with D. L. Moody. He was so handicapped—even worse than you are. He had been through about the fifth grade. Of course, Moody only won a million souls! I suspect you ought to win a million and a half if you have been to the ninth grade. But after that you might as well quit because you are handicapped!"

God wants somebody looking at the main factors in the case and not at the circumstances. By the way, isn't that a good Scripture: "You are not under circumstances, but under grace"? There is no word in the Bible that teaches that a preacher, or anybody else ought to be always defeated because of the circumstances.

I am going to preach a sermon one of these days on "The Atomic Age—Phooey!" Everywhere I go people say, "Oh, but these days are hard! We've got to have a different set of plans, a different kind of training, different equipment." I don't believe a word of it! "There was a time when you could have great revivals; you can't any more." I don't believe it! I don't believe the atomic bomb has changed the nature of man or sin or the gospel or the plan of God or our commission. I do not believe that any circumstances—whether you are rich or poor, whether you are starving or getting plenty of money from the WPA—I don't believe it really matters about the essential thing. The field is white and God can give you the power. You can win souls and you can have revivals if you get right and ask for God's power. The trouble is not with the field; it is with the laborers. That is what the Bible says.

Consider these two simple problems. First of all, there are certain facts that make it so you can

always have a revival. There are certain factors that make it so. Second, the revivals, therefore, await workers, God's kind of workers. Now let us see four reasons we can always have revivals.

I. In Bible Times One Could Always Have a Revival

Consider in Bible times—and pick out the hardest time, and you can do the same for the ages since the Bible was written—that when man reached his extremity God still had enough for a great revival.

Consider, if you will, Israel at Mount Carmel. There was never a time when a nation had gone farther into sin than when wicked Queen Jezebel and Ahab were on the throne. Every time after that when God talked about the sins of some wicked king, He said that he followed after the pattern of Ahab who caused Israel to sin.

These two were on the throne. Idolatry had taken the lead and Baal worship was carried on not in Israel alone but also in the house of God. The prophets of God were killed, one by one, except as they were hidden in caves and fed on bread and water. God turned His face away until there was neither rain nor dew for three years. That was a wicked, terrible time! How would you like to have a revival in a time like that?

Elijah came and God said, "Go to Mount Carmel." They gave out handbills and got a crowd and Elijah said, "Let's prove that there is a living God. If Baal be god, we will serve him. If the Lord God Jehovah be God, we will serve Him. You take a bullock—you five hundred prophets of Baal—kill it and put it on an altar. Then you pray and if your god answers by fire, everybody will serve him." (All you need these days is a God who answers by fire—that is all. That is all you need for a revival. That is all they needed then. A few miracles is all you need!)

The priests of Baal prayed but nothing happened. Elijah made fun and said, "Holler a little louder! He has gone visiting. You've got a god—maybe he's asleep. Wake him up!" Elijah was not very reverent in church, was he? He kept making fun, and that went on until midafternoon.

Then Elijah said, "All right boys, your time is up." Then he said,

"Bring twelve stones to rebuild the altar of God." He laid on it the wood and the bullock and then said, "Bring me some water." Carmel was near the seashore and they brought forth four barrels of water, and four more, and four more—then dug a trench around it.

He has already ruined it! How can you have revival now; you've got the wood all wet. How can you have the fire now? I would not serve a God who could not burn wet wood as well as dry wood. I would not serve a God who could not reach old, hardened sinners as well as boys and girls. I see lots of boys and girls saved but, thank God, I see a lot of drunkards and harlots, Jews and Catholics, infidels and dope-heads saved.

When I was a pastor in Dallas, I must have baptized in that church at least a hundred drunkards, heads of families. I say, I thank God that He can burn wet wood as well as He can burn dry wood. God can give a fire from Heaven when there are scoffers and mockers, if one man believes God.

Elijah prayed. He said, "If you don't want your whiskers singed you had better stand back a little." Then he said, "O God of Abraham, Isaac and Jacob, the prayer-hearing God, hear me, O Lord, and show this people that I am thy servant. I have done all these things at Thy command. Turn our hearts back again."

The fire fell, burned up the sacrifice, the wood, the stones and licked up the water out of the trench. Then all the people fell on their faces and said, "The Lord, he is the God!"

Listen: It took God longer to get one man fit to pray down the fire than it did to get the whole nation on their faces saying that there is only one God. Don't you tell me that it is too hard. Any time God has a chance with somebody—one person that He can use—God can have a revival.

That is the way it was at Nineveh. God said to Jonah, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."

Jonah said, "Nothing doing, Lord; not me! Now if it were the First Baptist Church of Jerusalem, and if they would furnish a parsonage, give me a month's (Continued on Page 5)

Can We Still Believe in Hell?

(Continued from Page 3)

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You have read the strong, earnest message of Dr. Oswald J. Smith above. Now let the editor add his earnest exhortation. Are you ready to admit to God that you are a sinner? Are you ready to turn your heart away from your sins in honest repentance and ready to turn to Christ for salvation? Oh, depend upon Christ, trust Him, take Him as your own Saviour today! If you will decide this holy matter, Dr. Smith and we here at THE SWORD OF THE LORD would be very, very glad to hear from you. Below is a simple, honest statement. If you will now turn from your sin and turn to Christ for salvation, depend upon Him, trust Him, take Him as your Saviour and Lord, set out to love Him and serve Him forever, then sign the statement today. Then copy it and mail it to me. I will see that Dr. Smith gets a copy of any word you send and I will send you a letter of counsel and en-

couragement. But decide for Christ this moment, sign your name and copy the following statement and mail it.

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
214 West Wesley Street
Wheaton, Illinois

Dear Brother Rice:

Realizing that I am a poor lost sinner and in danger of eternal Hell, I here and now confess to Christ my sinfulness of heart, and honestly, the best I know how, I turn my heart and will away from sin. I believe that Christ died for me and wants to forgive me and save me. So this moment I trust Him to save me, I risk Him, I rely upon Him to take me and forgive me and save me. By His grace I will confess Him as my Saviour and set out to live for Him.

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Reasons Why We Can Always Have Revivals

(Continued from Page 4)

vacation, a good salary and pay my way to the Convention, I would gladly go. But not to Nineveh, that bunch of fish-worshippers down there, those heathen! Not me, Lord, nothing doing!" So he bought a ticket to Tarsus, got on an ocean-going vessel—and he was gone. He said, "Boy, I put one by God then!"

I will not go into the rest of the story in detail. Suffice it to say that afterwards Jonah smelled a good deal like fish. But this time he was ready to go when God said, "Go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."

Now, Jonah would be a very unpopular preacher today because he preached negative preaching. He said, "Forty days, and Nineveh shall be overthrown." The king got all his throne, took off his robe, put on sackcloth and made a proclamation to everybody: "Leave off your wickedness. Don't feed or water your animals. Don't eat. But pray and maybe God will repent." The people turned and cried to God with one accord, and the whole city turned to God.

Jesus Himself said: "The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."—Luke 11:32.

A God who can give a revival in heathen Nineveh can give one in Greenville, South Carolina or in New York City or in Boston or in Chicago or in Russia or in Poland or in China—or anywhere else.

And so it was in Samaria. You remember the Scripture says about Jesus in John, chapter 4, "He must needs go through Samaria," and He sat on the well of the Sychar where the women came to draw. All the disciples said, "Whe-e-w! Why does Jesus want to talk with her? We don't see the point." Jesus told her, "If you knew who it was talking to you, you would ask of Me, and I would give you water so that you would never thirst again."

Her poor hungry heart said, "Well, give me this water then."

He said, "Wait a minute, call your husband."

"But," she said, "I'm a maiden lady. I don't have a husband."

"Yes, I know," Jesus said, "you've been married five times and you are now living with a man you are not married to!"

She said, "Good night! I see you're a prophet and I'm in a tight. I had better start an argument." So she said, "Well now, you Jews—you think you know everything."

And Jesus said, "Salvation is of the Jews. It's not in Jerusalem, and not in Mount Gerizim, but in spirit and in truth God seeks people to turn their hearts to Him." She was all broken up, cut to pieces, convicted and said, "Well, when the Messiah comes He will tell us this."

"I'm the Messiah. I'm the One." So she left her waterpot, ran to the city and told them, "Come, see a man which told me all things that ever I did."

You know, Peter did not go. He was busy. He looked down on the Samaritans. Get Samaritans converted—the idea! John the beloved convert the Samaritans? Impossible! James, Andrew, and Bartholomew—but as soon as the Lord Jesus got one Samaritan woman converted the whole town came running out to see it. He stayed two days and there were a lot of people converted before they even saw Him. As soon as they saw Him they said to the woman, "Yes, this is the Messiah." There is no doubt. I'm sure glad you told me. All it took was to get somebody willing to go tell it. There was not any trouble with the harvest; the trouble was with the laborers.

That was in wicked Samaria, a half-breed nation where they hat-

ed the Jews and would not even give Jesus Christ a bed because He was headed for Jerusalem. Peter and John wanted to call down fire and burn them up, and yet they were hungry-hearted and could get saved.

Then there is Jerusalem. You say, "Oh but, Brother Rice, you can't have a revival there; there is a stink there; some pastor ran off with his choir director," or something like that. Maybe two deacons had a big stew, or there had been a big lawsuit.

You talk about a stink! What if the main preacher had cursed and sworn in public and denied he ever knew Jesus? What if the man who headed the board of deacons had run off with all the money and then sold Jesus Christ for about \$19.65, or thirty pieces of silver? How would you like to have a revival there in Jerusalem? You talk about gospel-hardened people! There never was a crowd as gospel-hardened as that crowd at Jerusalem. They knew more about atoning blood and the priesthood; they knew more about the righteousness of God than any place you ever saw. But a little handful waited on God until the power of God came on them!

"Well, there is wickedness everywhere!" you say. Is that so! Do you think that is new in the world? It would do all of us good to go back and read the story, *This Freedom, Whence?* by John Wesley Brady. In Wesley's time there was more public wickedness, more profanity and lewdness, more infidelity and adultery and modernism in the churches than there is in America today.

When France had her Revolution, England had her Wesleyan Revival, and that is the difference in the histories of the two countries. In England itself D. L. Moody had the greatest revivals of modern time. Infidel clubs, with thousands of members fighting the Bible every day, were broken to pieces. England today is pretty far gone but it is no farther gone than it was when D. L. Moody went there.

II. God's Resources Make Revivals Always Possible
There is another reason why we can have revivals now. God has enough resources. Thank God, He has resources that can bring about a revival anywhere! I wish we could get this straight: don't look on the world so much; look at Jesus Christ. He is the same yesterday, today, forever. When He went back to Heaven the angels said, "This same Jesus..." The Bible seems to take for granted that you do not need any change in Jesus. He is good enough just as He is; and Jesus seemed to take that for granted when He said, "Go ye into all the world and preach the gospel to every creature." He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost..." and then He said, "Lo, I am with you always." The Lord Jesus had the impression that that would be enough. You do not need to change the gospel. You do not need anything else. There are certain divine resources that make it so God's people can always have the power of God and have revivals.

First of all, there is the grace of God. Do you believe that God still loves sinners? Young preachers, is John 3:16 still in your Bibles? Does God still love sinners and drunkards and harlots and infidels and modernistic preachers and the down-and-out and the up-and-out? I am tired of hearing how wicked the world is—that isn't anything new! "Oh," but you say, "there is wickedness and unbelief everywhere!" Yes, I know. "And the adultery!" Yes, I know. "And murder!" Yes, I know it. "And laughing at holy things." But the Lord Jesus has this promise for it: "Where sin abounded, grace

did much more abound." There is more grace than sin.

Don't let the sin question get you down. I thank God that the grace of God is good enough for the old drunken bum. When I see a fallen woman, I know the grace of God is enough for her. When a preacher, a graduate of Yale University, an Anglican preacher with his collar turned wrong side out—like the one with a hungry heart who came to me in Dayton, Ohio—I know the grace of God is enough for him, too. Listen, where sin abounds, there is more grace! Oh, the infinite, loving grace of God that will not turn sinners loose! That makes it so you can still have revivals. God has not given sinners up. God forgive us if we do.

Here is another reason why we can still have revivals. Not only is there God's grace, but there is God's Word. Stand up on your hind feet and preach God's Word! His Word is all right and you do not need anything different. You know, if Jesus Christ Himself came down to fill your pulpit some day, He would preach from the Bible. There would be nothing new in what Jesus Christ would say, nothing that was not already revealed in His Word. If Paul the apostle came, he would preach the Word of God. I thank God that we are not behind anybody on this matter. We have the only thing the world needs. Oh, the dynamite of God!

Down in Sherman, Texas, God used one sentence of Scripture to cut a man to the heart. He went home, got in his car, and drove around until two o'clock in the morning. Then he knelt down in his garage and cried and sobbed over his adulterous, wicked, profane, drunken life. One verse of Scripture just cut him to pieces so he could not sleep or eat until he found Christ.

A poor fallen harlot woman sat and wept and said, "I can't forget it! I can't forget what I've done!" I turned to Hebrews where the Lord Jesus said, "Their sins and iniquities will I remember against them no more," and that one verse of Scripture made her brush the tears from her eyes and it brought joy to her heart and cleansing to her soul. I have seen it everywhere I have gone. "The word of God is quick, and powerful, and sharper than any two edged sword." Don't you let anybody make you think you need to change it!

A good man (you would know him if I were to call his name—and you love him, too, as I do) sent a sermon for THE SWORD OF THE LORD. This sermon kind of slipped up on the blind side; it started with a story and incidentally brought in the Scripture as if hoping that someone would get interested enough in the story that he would slip around and stick him under the fifth rit when he were not watching. I wrote back and said, "God bless you. You have a good gospel, but don't be ashamed of it! Start with the Scripture and tell them you are talking about salvation." Why do you want to hide behind the bushes and try to slip up on them and say, "Oh, the gospel is old, and shabby and out of date. It is really very nice but you are just prejudiced against it." Don't talk that way about the gospel of Jesus Christ!

We have had three and a half million copies of that little booklet, "What Must I Do to Be Saved?" printed in English. It has been translated in six other languages. We have records of over 3,500 people who say they were saved through that booklet. Yet a man said to me, "Why do you put that picture of Paul and Silas and the jailer on the cover? Don't do that—just put on the cover some pretty scenery, or put a question mark on it. People won't read that. Why don't you put that inside so people won't see it until they get interested?"

I said, "Why should I be ashamed of the gospel?"

Listen to me—the world needs the Bible and we ought not to be ashamed of it! It is the dynamite of God. "Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:29). Depend on the Word. Use the Word as

the sword and the fire and the hammer that it is—and the bread and the water. That is enough. If you have that, you can have revivals. You can have them just as they had at Pentecost. You can have them just as D. L. Moody had them. The Spirit of God can convict sinners and revive the saints. He can guide to the truth and He can bring revival. You see, God has resources that always work.

Another divine resource is that God answers prayer. In recent revivals we have been singing:

God answers prayer in the morning,

God answers prayer at noon;

God answers prayer in the evening,

So keep your heart in tune.

Thank God, He answers prayer the next morning too, and at mid-night, and next month and next year and a million years from now. You see, God does not change.

Now do you believe God answers prayer? As long as you can pray and have power over sinners; as long as you can pray and have power on the preacher; as long as you can pray and have miracles happen, you can have revival. If you can pray right, you can get crowds. I am for crowds. I never had much confidence in a preacher who runs down crowds. There was quite a crowd at Pentecost. There was nothing wrong with that one. I think we brag too much about crowds and I am in great distress about that but, incidentally, they counted the crowd at Pentecost. Do not ever get the idea that God doesn't care whether we get anybody to preach to or not. He does! Every preacher with any sense wants a crowd to preach to. I have something that is worth hearing and (Continued on Page 6)

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Reasons Why We Can Always Have Revivals

(Continued from Page 5)

I want plenty of people to hear it. And, thank God, He answers prayer. If God answers prayer we can have revival.

III. The Hunger and Need of Sinners Make Room, Always, for Revival

There is more reason than that. The ruin of sin makes it so that there are always a lot of people who are hungry for revival.

If you get a lot of Christians crying you are going to get some sinners to crying. Any time you get a lot of church members repenting, you are going to get some lost sinners to repent. Listen! There are certain things about sin — instead of making it so you cannot have revival, there are certain things about sin that set the stage and make revival possible. It is easier to win a fellow to Christ in jail than it is to win him out of jail. Let a man try sin out a while and he will find out. Listen to me! A girl who has ruined herself following the ways of sin is sometimes easier to win after she has gotten her heartbreak and ruin than she was before. Sin itself opens the way for revival.

You say you cannot get old people saved. Sunday a week ago I saw an old woman sixty-nine years old saved. She came down the aisle by the side of her aged sister who brought her. She tried to kneel and because of her poor stiff knees could not kneel on the concrete floor, and they got her a chair. But with tears she came to trust Christ. She did not want to die without God. Death is on our side, preachers! Did you know that!

Reverse, in some sense, is on our side. In Detroit I saw a man come the other day—he came nearly running. When he got to the front he dropped his face in his hands almost in despair. I found that he had drank, had run with other women, had played the fool, had wasted his money; and now his home was broken. He had tried everything else. He could not have his home back, could not have his children. He had lost his job. So he was ready to try Jesus.

Listen to me! Sin itself is one of the good reasons you can always have revival. The old Devil is not so smart. He overreaches himself many times. And the Devil is one of the factors that works for revival if God's people mean business and if they really have the answer for broken hearts everywhere. We can have revival!

I was on a Santa Fe train going from Chicago to Kansas City, and then on out to Newton, Kansas. I got out of my berth and went into the lounge car before breakfast and read my Bible a little. I was a little embarrassed to do it, but I thought, "Well, I ought not to be ashamed to read the Bible before breakfast. I will feel better." I read some Psalms and had a good time. Then I went into the diner. Three other men followed me right along and sat at the same table. We talked about the war. We talked about shortages, priorities, war news, D-Day, etc. I did not talk about the Lord. I did bow my head and silently thank God for the meal, but I did not say a word about Jesus or the Bible or God to those poor men who were strangers to me, nor did I take note of the fact that they had followed me into the dining car.

I had Pullman space only to Kansas City, so I said, "I'll go up to the coach ahead." I got my brief case and hat and Bible from under my chair. A man followed me. I went through the first coach and it was full. There was not an empty seat. I noticed that he followed me into the second coach. There was not a seat vacant. I said, "Well, I'll have to go back to the lounge car." So I turned, and he followed—through one coach, through another coach, through the dining car, back to the lounge car. I found a seat and sat down. He sat down beside me. By this time it was so

pointed I had to pay attention. When I turned to speak to him he said, "Pardon me—are you a minister?"

"Yes; this is Evangelist John R. Rice."

"Well, I saw you with your Bible. I hope you will forgive me. I wouldn't bother you, but I am in trouble. Would you mind if I ask a question?"

"No," I said.

He said, "My wife has just died, the first Spar to die in the war. I'm an automobile designer. I live in Rochester, Michigan, and work at Detroit. I am not worried about my wife; if there were ever a good Christian, it was my wife. She was ready to go. But I would like to know two things: first, will she ever forgive me for not being a better husband? And how will I ever see her again? I am taking her body out to San Diego. Her father is True Maxwell of the First Fundamental Church there. Would you mind answering these two things for me?"

He had me backed up in a corner and I had to tell him how to be saved!

IV. There Are Abounding Opportunities, But Laborers Are Few!

Don't you tell me nobody wants to be saved! The trouble is not with the harvest; it is with the laborers! Plenty of people are broken hearted. A lot of people need Jesus Christ. Many are glad to trust Him if somebody goes with a broken heart. You say you cannot get a hearing.

A car load of boys from this school (I don't think you know this, Dr. Bob) went out the other week end. One of them said to me, "We wanted to preach. We wanted to win souls." On the trip coming back they said, "Listen, we must find some place to preach!"

They passed a pool hall. One of them said, "Maybe they will let us preach in there." They stopped, one of them went to the door and said, "What about preaching in here? What about having a service? We are from Bob Jones University."

The fellow said, "All right. I am not a Christian but I sure don't want to stand in the way of the Lord."

One of the boys said, "Would you mind if I asked the men to stop playing pool?"

"No," he said; "I will help you." So they went around and stopped them. They sat down in the center of the hall. One of the boys got up and preached, and three of the men were gloriously saved. While the service was going on one of the students saw a man passing around a hat. He got a little more than \$9. The boys came back with their happy story.

There are plenty of places to preach if there is somebody who has the gumption and the power of God — somebody who means business about it. You can get somebody saved!

I have trouble keeping anybody in my office! I need some more workers now. I wish I could get a bookkeeper, a secretary or two and some other workers who love God and want full-time work in God's business. I started to say, I get boys in my office, then they get on fire for soul winning and they are bound to come down to Bob Jones University or somewhere else to get ready to be an evangelist. I have three of them down here now. You keep my office drained all the time!

But three of my boys went up to Wisconsin. A woman had written that her husband used to be a bartender. He did so much harm. She said, "Oh, if there were only some way we could undo some of it! Why doesn't anybody come up here to Wisconsin, to this rural country?" I told those boys about the letter and three of them went up there last Sunday and took some films and spent about \$40 or \$50 — they got \$16.00 of it back. They won twenty-one souls in the week end. They came back and are just walking on air. We were seeing

their shoe soles once in a while when I left up there!

Don't you tell me there are not plenty of places you could preach and plenty of souls you could win! The trouble is not with the harvest; the trouble is with you laborers. If we have anybody who means business for God you can have revival. God has the resources! We have the Bible. We have the Holy Spirit. God answers prayer. The trouble is with the laborers!

V. Pray God to Raise Up Soul Winners: Particularly Evangelists

What about the laborers? God has a man-power shortage. Don't let anybody make you think there are too many workers. No! No! Listen to me! God does not have enough workers—not in China, not in Poland, not in South America, not in America, not in Greenville, South Carolina. God has a shortage. He said, "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." He said, "I am sending you new converts, you lambs, among wolves. I don't have enough; I've got to have more workers."

Everywhere I go I pray, "God, raise up some evangelists." I want God to send some foreign missionaries, but if you do not win souls in America you will not win them on the foreign field. An ocean voyage will not make you into a soul winner. What you need in China is evangelists. What you need across the sea everywhere is evangelists. That means people with the power of God on them, somebody on fire, somebody who wins great groups of people to Jesus Christ. O God, send out soul winners! God wants some laborers. He said that the thing that ought to be on our hearts when we pray is: "O God, send the laborers. God send out the laborers!" I want you to join me in that prayer. I pray it all the time.

People will say, "All right, if God will use me as an evangelist, I will be an evangelist." Wait a minute! That will cost more. People will lie about you. You will work harder. You will preach more often. You will die younger. You will have more people hate you. You will have more people slander you. You will have more temptations. You will have to pray more. But you will have more souls saved and you will have more reward in Heaven. O God, raise up some evangelists! I wish God would lay on the heart of a lot of you young men to do the main thing.

Do you know how I got to be a preacher? It was very simple. I was a college teacher. (I have been forgiven now, don't hold that against me! That is in the past.) I was a college teacher and doing graduate work in the University of Chicago. I went down to the Pacific Garden Mission and sang and did personal work. One night I put my arms around an old drunken bum. His body stank—with the smell of whisky and from having no bath. He cried and said, "O God, it's now or never! I haven't any other chance. O God, if you don't save me. I can't hold a job. My family have forsaken me. I have no will power. I am nothing but a drunken old bum. O God, if you don't take me there is nobody else who will have me." And God saved him. I just hugged him and cried over him and rejoiced.

I went back to my room that night on a streetcar. And then when I would try to go to classes in the University of Chicago I did not care about classes in the School of Education. I did not care about psychology. I did not care about school administration. All that glory passed away, and I said, "O God, I'd rather win old drunken bums; if you'll let me do that I would rather do that." He said, "What are you waiting on?"

I said, "All right, Lord; I'll try."

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Dr. Bob Jones Says:

I had my sixty-fifth birthday just a few days ago. I began preaching the Gospel when I was fifteen. This means that I have had fifty years in the ministry. I am sure I have preached to more people than any other living man. This does not mean that I have any superior ability. God gave me a good body. I was converted at the age of eleven. I did not dissipate when I was young. I am doing as much work now as I have ever done, and I am standing the strain without any more fatigue than I had years ago. I have seen many people who are wrecked by sin converted, and we are always thankful when the Lord saves a man who is "down and out." But God has been better to me than He ever was to a dissipated, drunken wreck. He saved me before I became dissipated and ruined. One of the things that makes Bob Jones University so interesting from a Christian standpoint is this: We get young people in time to train them for the right kind of Christian leadership. If the Lord tarries, think of the marvelous things that will be accomplished by the almost three thousand young people who are in Bob Jones University this year. Remember, over five hundred of these students are young men and young women who are missionary volunteers and almost one thousand of them are young men preparing for the ministry. Remember, the students that go out from the in-

stitution are not only cultured and well trained but they have a passion for the lost. It is our opinion that money invested in our Student Loan Endowment Fund will bring greater results than money invested anywhere else in the world. If you are interested in missionary work, we are training missionaries; so send a contribution to our Student Loan Endowment Fund. If your interest is in training Christian school teachers, orthodox and evangelistic pastors, full-time evangelists, Christian businessmen, or lovely young women who will be Christian leaders in all sections of America, send a contribution to the Student Loan Endowment Fund. We appreciate what some of you friends have done for us, but I am going to be frank with you. I am a little disappointed in the response we have had. I know you mean to help us, but please do not keep putting it off. If you are not able to send a contribution between now and January 1, how about writing us that you will send a certain definite amount during the year 1949. We need your co-operation, and we need it very much, and we believe you are going to give us this co-operation. We have faith in God, and we still have confidence in you Christian people. Please let us hear from you.

BOB JONES,

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If You will save souls, I'll keep going. If You don't, I'll have to quit." I started and, bless God, He has been saving souls.

I told that somewhere and a good Baptist preacher said to me, "Well, Brother John, is that all the call to preach you have?"

I said, "Yes, isn't that enough?" He said, "No, you are not called to preach if that is all you have."

I said, "I don't care whether I am or not, just so God does not make me stop!" Listen to me! It is incidental whether it is China or Africa or Brazil or Argentina. It is incidental whether it is Mexico or England. The only thing that matters is: is all on the altar? Is all burned up for Jesus and crucified? Let Him say where. Never mind! But if you mean business: anything to win a soul, to keep people out of Hell. That is the point. O God, send the laborers!

PRAYER: Lord, will You stop the mouths of the liars and slanderers who say You are dead, who say that You do not give revival any more, who say You are bound by prophetic rules, who say we are in the last days and You are hamstrung and handcuffed and hobbled. Lord, I pray, stop the ultrafundamental and hairsplitting and trouble-making crowd that say You cannot have revival. O Lord, put it on the hearts of people not to listen to the changing winds and tides of opinion. Let this young crowd say, "God helping me, Jesus is the same. The Bible is the same. We do not need anything better. It is up to date. It is a 1948 and 1949 and 1950 edition." O God, let these people say, "I'm ready, Lord; just show me where." O God, raise up the laborers. Let people tonight break the ties that are holding them down. Some have the wrong engagement. Some have the wrong plans for

their lives. Some have the wrong hopes or loves or desires. Some have ties so sweet and dear: father, mother, loved ones, ambitions or dreams. Lord, Thou knowest the dreams and air castles of my youth. Lord, tonight burn them up; let people give them up for You. Let them say, "Lord, I'll follow You out to the Way of Sorrow. I'll follow You to crucifixion and Calvary. I'll follow You, Lord, wherever You lead me if You will let me win souls." Make us soul winners, O God!

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With The Evangelists

(Continued from Page 1)

We were happy to have his recent report as follows:

"There were seventy-seven dear souls to trust the Lord Jesus as personal Saviour and thirty-five additions to the church in a campaign just closed at the First Baptist Church in Hobart, Oklahoma. Each afternoon we had a daily radio broadcast to get out the gospel. As many as 121 attended the Booster Band. Thirty young people accepted Christ in a chapel service at the high school. One night a lady in her thirties came with a broken heart to confess she was an unsaved church member.

"Ten have come in the first three services here in Windsor, N. C. Next I go to Ossipee, N. C. I'd be grateful if the office staff would remember these meetings in their morning prayer meetings."

Evangelist Kenneth Chapman Reports a Genuine Revival and Rededication Among Christians, and Many Saved

Brother Kenneth Chapman visited us in The Sword of the Lord office the other day and at our request gave us reports on his services with the Cottage Hills, Illinois, Community Baptist Church. Brother Chapman's report will rejoice your heart. Thank God for preachers who insist on Christians coming out openly for a separated and clean life! Brother Chapman says:

"... A report on the revival meeting at Cottage Hills, Illinois, in the Community Baptist Church. Rev. Jack Brown is the pastor and he is doing a wonderful work. There were over one hundred who stepped out boldly and rededicated themselves to the Lord, taking a definite stand against the movies, the dance hall and other forms of worldliness. Many souls were saved and several backsliders were reclaimed. A number who had their name on a church record but never had been born again were saved in the meeting. These came from other communities. I did not get a record of the actual number of conversions nor of those who joined the church. However, the pastor told me he was well pleased with the meeting and is planning on my conducting another revival in this church. The crowds were record breaking. The church was wonderfully revived and I rejoice in the outpouring of revival blessing which

the Lord gave."

Christ for Los Angeles Reports Over 500 Decisions in Jim Mercer Meetings at El Monte, California

We thank God for the blessed work of the organization, Christ for Greater Los Angeles, Inc. They have sponsored many revivals in Los Angeles and the greater Los Angeles area. We are glad to have a report from them about a blessed revival campaign with our friend, Evangelist Jim Mercer, in which many were saved. Their report is as follows:

"The third successful united revival has just been completed in the Los Angeles area under the direction of Christ for Greater Los Angeles. This last meeting, which ran from October 3 to 24, was held in El Monte, with many churches in the San Gabriel Valley lending support. The evangelist was Jim Mercer, of Dothan, Alabama, with Phil Kerr in charge of the music. A large tent seating 2,000 was erected in El Monte in a three weeks' campaign, with more than 500 decisions. The children's meetings in this campaign were an outstanding feature, with an exceptionally large attendance and many decisions. Among the adults there were a number of outstanding conversions, resulting in homes being united, drunkards converted, and much rejoicing as prayers were definitely answered.

"In September a second annual Youth Campaign was conducted in Los Angeles, with Jack Shuler as the evangelist, J. Stratton Shufelt as song leader and soloist, and Phil Kerr acting as master of ceremonies. The spirit of conviction in this meeting ran exceptionally deep, with the outstanding feature being the conversion of many elderly people. The tent seating between 3,000 and 4,000 was filled to capacity a number of times. Next year a similar campaign is planned, using Billy Graham, Cliff Barrows and Beverly Shea as the evangelistic team.

"In June the same organization conducted a united campaign in the San Fernando Valley, with Merv Rosell as the evangelist. This effort resulted in overflow crowds on many occasions, in spite of additional seating capacity totaling 2,500. There were more than 700 decisions.

"From October 31 to November 14 Christ for Greater Los Angeles is directing a united revival in Covina, California, with eight churches in the community

cooperating, the evangelist being Edison Habegger and the music under the direction of Phil Kerr."

Christ for America Organization 5 Years Old

Rev. Horace F. Dean, president of Christ for America organization, reminds us that that organization, sponsoring revival campaigns, is now five years old. In the five years they have had some part in the initiation or organization or sponsoring of more than fifty evangelistic campaigns, most of them on a city-wide basis, Brother Dean reports. Thousands have been won to Christ and we thank God for this blessed work. The organization is now conducting active preparation for coming city-wide campaigns in more than forty cities of the United States and Canada. Evangelists John Zoller, Jesse M. Hendley, Joe Henry Hankins, H. H. Savage and others have cooperated with Christ for America in conducting revival campaigns.

Our READERS Say

SWORD SO REFRESHING

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(Signed) Mrs. B. D. Corvallis, Oregon

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Don't you see what a good investment this is? Of course, if you do not have the money to send these subscriptions as gifts, you can work, visit friends, and give others a chance to subscribe for themselves. If you need sample copies of the paper to help to get subscriptions, we will be glad to send them to you. But Hurry!

A brother from Charlotte, North Carolina, wrote a few days ago: "In THE SWORD OF THE LORD I noticed your Christmas gifts to us for subscriptions. I am proud to say that I have succeeded in getting twenty-three subscriptions. I would like very much to have the Matthew Henry Commentary. I have found great joy in doing the work. Thank you very much. Inclosed are the names and addresses and \$46.00." (Signed) Rudolph Price.

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Hurry! It's Almost Christmas!

Christmas is almost here. It is just a few more days until you will be decorating your Christmas tree, and then before you know it, it will be time to be hanging up your stocking! So you must hurry if you want to get these beautiful gifts in time for Christmas, and so that your friends will receive the Christmas issue of THE SWORD OF THE LORD. Begin working on your list at once, and rush it to us as soon as possible. Remember that the subscription price is \$2.00 a year; \$2.50 in Canada and foreign countries. You will find a convenient Christmas order blank in this issue of the paper. Be sure to tell us whether or not to send a greeting card announcing to your friends that THE SWORD OF THE LORD is your Christmas gift, and tell us also where to send our Christmas gift to you. Of course, no premiums are sent unless you specify which premium and to whom it is to be sent. Send your order today to THE SWORD OF THE LORD, 214 West Wesley Street, Wheaton, Illinois.

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The Plight of Jewish Christian Children



The Rev. Jacob Peltz, Ph.D., B.D.

During my recent visit to Germany I found nothing more heartbreaking than the plight of the Hebrew Christian children. In Berlin alone there are 2,000 of these pitiful children—all of them half-starved, 1,000 of them threatened with tuberculosis. Many of these children have lost their parents who were killed in the concentration camps. Some of them do not have a single surviving relative. Their condition is beyond description.

The Dutch Government has given us permission to take groups of these starved Hebrew Christian children to Holland for a 3 months' period of rest, recuperation and proper feeding. Some will stay longer than 3 months when necessary. The cost for the food for this 3 months period will be \$20.00 for each child.

In addition to the above project we are also building an orphan home for Jewish-Christian children near Hamburg. The beds, huts for this home have been purchased in Denmark. The beds, blankets and other equipment were purchased in England from surplus army stocks. The immediate need is to pay for the food and upkeep of this Home, costing \$10.00 per child.

In the name of our compassionate Lord, the Christ-Child, we appeal to you at this Christmas season for the starving, tubercular, Hebrew Christian orphans of Germany. They can be rescued before it is too late. We plead for your Christmas gift early. Our Lord will reward you in accordance with Matt. 25:40.

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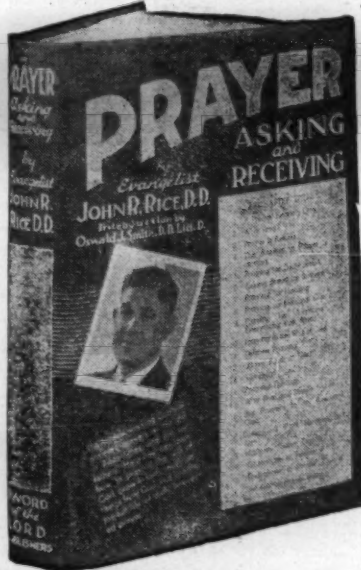


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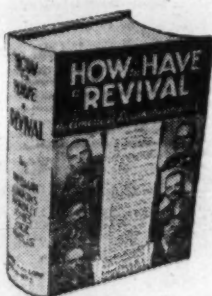
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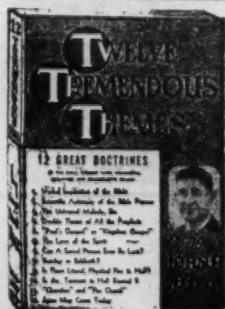
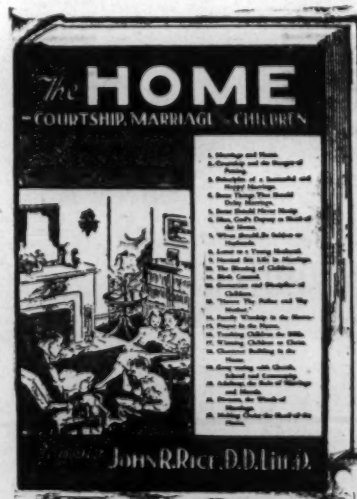
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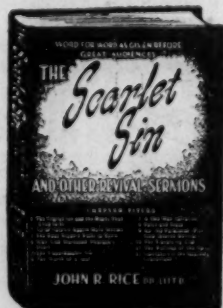


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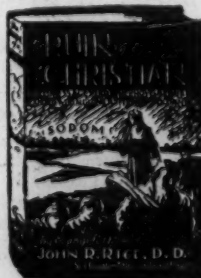
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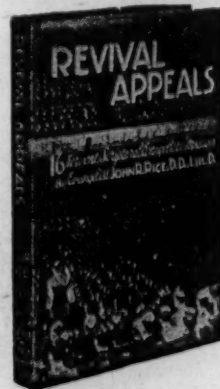
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